

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Sabbaha*[1] (*said: subhana Allah*) for Allah what (*are*) in the Heavens[w] and the Earth[w]; and He (*is*) The Mighty The *Hakeemo*[2] (*infinite hekmah*[3] *Possessor*).	سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾
2. For Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship; [*He*] quickens and [*He*] deadens; and He (*is*) on every-thing Omnipotent.	لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يُحْىِۦ وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢﴾
3. He (*is*) The First and The Last and The Apparent and The Unapparent, and He (*is*) by every-thing Omniscient.	هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣﴾
4. He Who created the Heavens[w] and the Earth[w] in six days; afterwards *istawa*[4] (*He set Himself*) over The *Arshe*[5] (*Throne of Kingship*); [*He*] knows what transpierces in the Earth[w] and what egresses from it[w], and what descends from the Heaven[w] and what *ya'arojo* (*curvilinearly ascends*) into it[w]; and He (*is*) with you[b] where wherever you[c] were; and Allah by what you[z] work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾
5. For Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship and to Allah (*is to be*) returned the matters.	لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٥﴾
6. [*He*] transpierces the night in the day and [*He*] transpierces the day in the night; and [He] (*is*) Omniscient by the chests' possession.	يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَهُوَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٦﴾
7. Let-believe you[z] by Allah and His messenger; and let-expend you[z] of what [*He*] made you[b] *mustakhla-feena* (*affirmable-successors/vicegerents*)[6] in it[x]; so who[r]	ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ فَٱلَّذِينَ ءَامَنُوا۟

[1] The word "*sabbaha*"="سبّح" means: [*he*] *singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around!*

[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**احكيم!**"

[3] See the *Lexicon* attached to this *Translation* for "*hekma!*"

[4] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action!

[5] The word "**العَرْش**" in the Arabic language means: **المُضطجَع أو السرير اللذي يُجلَس عليه!** Thus, "**العَرْش**" is "**سرير الملك!**" See **اللسان!** In *Ayah* 23 of *an-Namil*: "*…and for her a great Arsh!*" (S27; 23), clearly means the "*Arsh*" is the "*Throne of Power and Dominion!*" And according to **الحديث المتّفق عليه**= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, Prophet (SAWS) said: "so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a *Pillar of the Pillars* of The *Arsh*! So I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning!" See **شرح العقيدة الطحاوية!**

[6] The word "**مستخلفين**" = "**الخلفاء**" = "**الذين يخلفون غيرهم و يقومون مقامهم، بعد زوال هذا الغير!**" And the "**س**" in "**مستخلفين**"= affirmable, see the effect of the "**س**" when it is *conjugated* with a word in the *Lexicon attached to this Translation*! In this case making the "**مستخلفين**" = "*owners*," i.e. *affirmable-successors/owners*!

believed they[z] of you[b] and expended they[z] for them (*is*) a big remuneration.	مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ ۝٧
8. And what (*is*) for you[b] not believe you[z] by Allah while the messenger invites you[b] to believe by your[n] Lord; while *qad* (*already and affirmatively*) [*He*] took your[n] *meethaqa*[x] (*ratified-covenant*)[x 7] *en* (*if*) you[c] were believers.	وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ ۙ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝٨
9. He Who *younazzelo* (*iteratively-descends*) on His *abde*[8] (*slave*) *Aya'tent*[w] (*Qur'anic statements*) evidents-she[ym] to exit you[b] [*He*] from the darknesses to the illumination; and verily Allah by you[b] surely (*is*) *Ra'oofon*[9] (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).	هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ۝٩
10. And what (*is*) for you[b] that-not expend you[z] in Allah's path; and for Allah (*is*) the Heavens'[w] and the Earth's[w] inheritance; not levels of you[c] who[p] [*he*] expended of before the *fat'he*[x10] (*opening/overwhelming victory*) and [*he*] mutually fought; those (*have*) greater rank than whom[r] they[z] expended from after and they[z] mutually fought; and each Allah promised the Paradise[w]; and Allah by what you[z] work (*is*) Proficient.	وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝١٠
11. Who[a] (*is*) *tha*[11] (*near-he-one*) who[x] [*he*] requites Allah a requital[x] *hasanan* (*ultimately meritorious deed*) then [*He*] doubles it[x] for him; and for him (*is*) a remuneration-*kareemon*[12] (*bounty-giver, ennobler and of many uses/effects*).	مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ ۝١١
12. Day [*you*[s]] see the he-believers and the she-believers treading[13] (*is*) their illumination between their hands[w] (*before them*) and by their right hands[w]; your[n] *bushra*[14] (*pleasing-tiding*) (*is*) today: paradises[w]/gardens[w] run[w] from under it[w] the rivers; immortals they[z] (*are*) in it[w]; *tha'leka* (*afar-that-it*/)[x] it[x] (*is*) the win the great.	يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝١٢

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[7] The words: "ميثاق"="*ratified covenant*" and "عهد"=covenant.

[8] The word "*abde*" = "slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[9] The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See التاج!

[10] The word "فتح" means "*overwhelming* victory, i.e. *victory, besting and rule*" see الراغب!

[11] The particle "ذا" has many meanings, of *relevance* here is "اسم الإشارة" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, *animate or inanimate* object! It is subject to be affixed to *other* letters which really designate *exactly* its *implication*! For example when "ه" is *prefixed* to it, it becomes "هذا"= "this!"

[12] The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*! It has *no* exact English equivalent, as explained at length in footnote 28 of the *Introduction*! Summarily: *bounty-giver ennobler and of many uses/effects*!

[13] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a *hasty or vigorous* way; (2) "بمعنى مشى أو مضى," i.e. *treaded* = *walk on*, *over*, or *along*, as in *this context*; (3) "عمل باجتهاد," = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام!" See اللسان, and الصالح!

[14] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبَشِّر\مُبَشِّر!

13. Day say the he-hypocrites and the she-hypocrites to whom[r] believed they[z]: *undhorona*[15] (*let-you*[z]: *look us at/wait-for*) [*we*] acquire from your[n] illumination; (*had been*) said (*to them*): let-return you[z] (*to*) your[n] hind[16] then let-petition you[z] (*for*) an illumination; then (*had been*) set between them by a fence for it[x] a door, inside it[x] in it[x] (*is*) the mercy[w] and its[x] outside from before it[x] (*is*) the torment.	يَوْمَ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلْمُنَـٰفِقَـٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَـٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾
14. They[z] call them: have not [*we*] been with you[b]; said they[z]: *bala*[17] (*certainly-not*); [and,] but you[b] essayed your[n] selves[w] and awaited you[c] and suspected you[c] and deceived you[c] the longings until came Allah's command; and beguiled you[b] by Allah the beguiler.	يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا۟ بَلَىٰ وَلَـٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿١٤﴾
15. So today, not (*to be*) taken from you[b] a ransom[w] and nor from whom[r] unbelieved they[z]; your[n] abode-/lodging (*is*) The Fire[w] she (*is*) your[n] socius[18] (*worthier associate*) and wretched the destiny.	فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾
16. Has (*it*) not *ya'aney* (*been/became timely/nearing/now*) for whom[r] believed they[z] to *takh'sha'a*[19] (*submittingly quiet*) their hearts for *thekre* (*Qur'an/mention of*) Allah and (*for*) what descended of the right; and not be they[z] like whom[r] *oto* (*they*[z] *were accorded*) the book[x] of before; then protracted on them the *ama'do*[20] (*term-limit end*); then indurated their hearts; and many of them (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).	۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ ﴿١٦﴾
17. Let-know you[z] that Allah quickens the land[w] after its[w] death; *qad* (*already and affirmatively*) We manifested for you[b] the *Aya'te*[w] (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] cerebrate you[z].	ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْـَٔايَـٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾
18. Verily the *mussaddeqeena* (*he-charity-givers*) and the *mussaddeqa'te* (*she-charity-givers*) and requited they[z] Allah a requital[x] *hasanan* (*ultimate meritorious deed*), (*to be*) doubled for them and for them (*is*) a remuneration-*kareemon*[21] (*bounty-giver, ennobler and of many uses/effects*).	إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَـٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَـٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

[15] The word "**أنظرونا**" could mean (1) "**إنتظرونا**"= "*wait for us*," or (2) "**أنظرونا**"= "**بمعنى أخرونا**"= "*reprieve us*!" *Emmam* At-Tabari says: there is *no meaning in this context* for "*reprieve*;" (3) *Look at* us! See **البيضاوي**!

[16] The word "**وراء**" means: (1) "**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم الآخرة.**" (2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" (3) **ولد الولد**. So, here (2 seems to apply!

[17] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[18] That is Hell is *worthier* to *connect with you in a relation* to take *the necessary action* towards *you* and *your ultimate destiny*, and "wretched the destiny"! That is because Hell "reasons," *to a certain extent*, as Allah asks her: "Day We say to Hell: have you filled? And says she[y]: is (*thereof*) an augmentation?" (*S*50:30)! Thus, Hell is their "*worthier guardian*!'

[19] The word "**خشع**" in "**تخشع**," involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. As "**خشوعً**" denotes *submission* or *subsiding* of *sight* and *sound* as well! See **اللسان**! So "**تخشع قلوبهم**" seems to mean that *their hearts subside in quietness*! Hence, *submittingly quiet*!

[20] The word "**ألأمد**" = "**نـهاية الأجل**," i.e. the term-limit end! See **اللسان**!

[21] See footnote 28 of the *Introduction* to this *Translation*! Summarily: *bounty-giver*, *ennobler* and of *many uses/effects*.

19. And who[r] believed they[z] by Allah and His messengers, those they (*are*) the *sseddeqoona*[22] (*indeed the steadfast affirmers and ever practicers of the truth*) and martyrs *enda* (*by munificence of/by Rule of*) their Lord; for them (*is*) their remuneration, and their illumination; and who[r] unbelieved they[z] and denied they[z] by Our *Aya'te*,[w] (*messengers and messages*) those (*are*) the *Jaheem's*[23] (*intensely-blazing Fire*[w]) companions.	وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ١٩
20. Let-know you[z] that only the life[w] (*of*) the world[w] (*is*) a play and an amusement and an adornment and a mutual bragging among you[b], and a mutual multitudinousness in the possessions and the children; like a parable[x]/example[x] (*of*) a *ghaythen*[24] (*delightful-satiating-and-reviving rain*) marveled the *kuffara** (*sowers*) its[x] sprout; afterwards it[x] desiccates then [*you*[s]] see it[x] *musfarran* (*turning-yellow*); afterwards it[x] becomes debris; and in the Hereafter[w] (*is*) a severe torment and a forgiveness[w] from Allah and a gratification; and not the life [w] of the world[w] except a *mata'ao*[25] (*resource for a transitory worldly delight*) (*of*) the beguiler.	ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ٢٠
21. Let mutually vie/compete you[z] to a forgiveness[w] from your[n] Lord and a paradise[w]/garden[w], its[w] *aardh*[x] (*width/expanse*)[x] (*is*) as the Heaven's[w] and the Earth's[w] *aardh*[x]; (*it*[w] *had been*) prepared-she[y] for whom[r] believed they[z] by Allah and His messengers; *tha'leka* (*afar-that-it/*)[x] (*is*) Allah's munificence, *youa'teyhe* ([*He*] *accords it*[x]) whom[p] [*He*] wills; and Allah (*is*) the munificence-possessor, the great.	سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٢١
22. Not betided [*He/it*[w]][26] of a disaster[w] in the Earth[w] and nor in your[n] selves[w] except in a book from before that *nabr'a* ([*We*] *originate/generate*) it[w]; verily *tha'leka* (*afar-that-it/*)[x] (*is*) on Allah easy.	مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ٢٢
23. *Lekayla* (*so that not*) grieve you[z] over what (*had*) escaped[27] you[b] and nor revel/rejoice you[z] by what *aa'takom* (*accorded you*[b]) Allah; and Allah loves not every swaggerer/strutter boaster/prideful.	لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ٢٣
24. Who[r] they[z] stint and they[z] command the mankind by the stint and whoever [*he*] diverts, then verily Allah, He (*is*) The Rich The *Hameedo*[28] (*He Who is multitudinously praised/He Who is iterative praiser*).	ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ٢٤

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[22] The word "*seddeqoon*"="**الصدّيقون**" means they who are *indeed steadfast affirmers and practicer of the truth*!

[23] The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*! See **الراغب**!

[24] The word "**غيث**" = **المطر المنبت للكلأء و المنعش**, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, "**الغيث**" could also means the gliding clouds that bring rain!

* The word "**كفّار**" is rooted in "**كفر**"=covered the sowed seed with soil; thus "**كفّار**" = sowers, in **this** case.

[25]. The word "**متاع**"="*mata'ao*" is rooted in the word "**متّع**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

[26] The *subjective noun* (i.e. **فاعل**) for *betided* (i.e. **أصاب**) could be "*He, i.e. Allah*," or "*it*,"= "**مصيبه**" = *disaster*!

[27] That is it was not to betide you: "*Say* [*you*[s]] : *never befalls us except what wrote Allah for us*!" (S 9:51)!

[28] The word "*Hameed*"= "**حميد**" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

25. *Laqad* (*verily, already and affirmatively*) We sent Our messengers by the evidences-she[ym] and We descended with them the book and the balance to up[29] the mankind by the *qestte* (*removal of injustice and rendering absolute justice*); and We descended the iron[x]; in it[x] a *ba'ason*[30] (*hardness/strength*) hard and benefits[w] for the mankind; and to know Allah who[a] succors Him and His messengers by the invisible; verily Allah (*is*) Strong, Mighty.	لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢٥﴾
26. And *laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) and *Ebraheema* (*Abraham*) and We made in their [both] progenies[w] the prophethood [w] and the book; so of them *muhtaden* (*he who found and accepted the divine-guidance*) and many of them (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).	وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ ۖ فَمِنْهُم مُّهْتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾
27. Afterwards We supervened on their footsteps by Our messengers and We supervened by *Isa* (*Jesus*) *Mariam's* (*Mary's*) son and *aa'taynaho* (*We accorded him*) the Euangelion[31] and We made in the hearts (*of*) whom[r] *ettaba'aoho* (*they[z] closely-followed him*) clemency[w32] and a mercy[w]; and a monkery[w] (*monasticism*) they[z] innovated it[w] not We wrote it[w] on them except *ebte'gha'a* (*earnest-quest*) (*of*) Allah's gratification; then not nurtured they[z] its[w] right nurturing; so *aa'tayna* (*We accorded*) whom[r] they[z] believed of them their remuneration and many of them (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).	ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾
28. O you, who[r] believed they[z] *ettaqo* (*let reverentially guard you[z] not to displease*) Allah and let-believe you[z] by His messengers; *youa'tekom* ([*He*] *accords you* [b]) *keflay'ne* (*sufficient: doubles/portions/similars*) of His mercy[w] and [*He*] makes for you[b] an illumination you[z] walk by it[x] and [*He*] forgives for you[b]; and Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾
29. *Le'alla*[33] (*in order to*) know the book's folks that not they[z] strengthen over a thing of Allah's munificence; and that the munificence[x] (*is*) by Allah's hand, *youa'tey* ([*He*] *accords*) it[x] whomever [*He*] wills; and Allah (*is*) the munificence-possessor, the great.	لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ ۙ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾

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[29] The word "يقوم" ="*up*" ="*get up* or *rise*," but *in the intransitive sense* = "*maintain*," "*sustain*," or "*uphold*!"

[30] The word "بأس" bears several meanings: (1) hardness, (2) strength, (3) hard war or torment! See اللسان, التاج!

[31] The early writings of the founder of Christianity to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel.*" The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel.*" Thus, after the *Torah* was defiled post *Mosa's* (*Moses'*) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.

[32] The word "رأفة" is an *intensive* form of "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*; hence, "الرأفة"= clemency. See التاج!

[33] *Le'alla*= "لئلا," this word at the beginning of this great *Ayah* is made up of "لـ," "أن," and "لا" meaning "حتى لا أو كيلا!" However, all The Qur'an مفسرون= commentators *unanimously* say that in *this case* "لئلا" means "لـ" *in order to*! Also see الدّر المصون، لـ احمد الحلبي!